For The Konkani Students
(Konkani Vidhyarthyank)

Vaman Raghunath Varde Valaulikar
alias
Shenai Goembab

Translated by
Srinivas Kamat

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Translated from the original in Konkani
By
Srinivas Kamat

Goa Konkani Akademi

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Original Konkani by :
Shenoi Goembab

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On behalf of the Akademi.....

Goa Konkani Akademi has published the entire works of the creator of modern Konkani literature. Vaman Varde Valaulikar alias Shenai Goembab in four volumes as "Samagra Shenai Goembab". With this it has become easy for those scholars who study the Konkani language and its literature to refer to these.

But there is a need Shenai Goembab's literature to be made known to others beyond the Konkani language. In that direction there is a need to have Shenai Goembab's literature translated into English. Last year a small step in this area was taken when the Akademi published a booklet ' Shenai Goembab : The Man & His Work', which was translated into English from the original in Konkani. This work of translation was done by Shri Srinivas Kamat.

This booklet has also been translated by Shri Srinivas Kamat. Shenai Goembab's 'Konkani Vidhyarthyank', the original book in Konkani was published in 1958 by Shri Kashinath Sridhar Nayak at the Gomantak Printing Press. Girgaum, Mumbai. This is the 15th book of Shenai Goembab's writings published by this press. The contents of this book are the transcriptions of Shenoi Goembab's speeches. In the Akademi's publication of Samagra Shenai Goembab, Konkani Vidhyarthyank is included in Vol.3. And now this is being brought out as a separate booklet by us in English. We can truly see in this booklet the painstaking scholarship that Shenai Goembab would put in before writing or speaking on anything. This translation has been done by Shri Srinivas Kamat with great love and dedication. For this the Akademi will remain ever grateful to him.

Pundalik N. Naik
President
Goa Konkani Akademi

TRANSLATOR'S NOTE

This effort has been attempted with a view to make known to the larger world the importance and greatness of Shenai Goembab and his contribution to Konkani language and culture. It is assumed that the English language will address a large part of this world. Hence the translation into English of the booklet – Shenai Goembab : The Man And His Work, and a collection of Shenai Goembab's speeches to students published under the original title – Konkani Vidhyarthyank. The other objective in translating these two works is to bring to contemporary children who may be ignorant or have no access to Konkani language, the knowledge of this great stalwart who strode the world of Konkani language and literature like a colossus in the early part of the 20th century. This is expected since for our young minds, seeking direction and motivation, we need to provide them inspiration by telling them of the great minds who lived in our past and devoted themselves to the service of their mother tongue, Konkani. Thus when in today's world when children are being constantly buffeted with inputs both from the written word and the visual world, we will by informing them of the great minds which took birth in our homeland of Goa. Through this we can attempt to give them the right moorings and bearing to steer through the difficult course of life in this world with an emphasis, love and pride for their mother tongue, Konkani and the homeland of Goa.

Apart from this there is another objective in this attempt of translation and that is to lure those of our Konkani people who do not reside in Goa to know more about the great minds who were born here. English has been chosen as the language of translation since that has been the threat to our regional and vernacular languages including Konkani. With English taking over as the preferred language for education and business in India there is naturally a massive trend to seek proficiency in it. This tendency is sought to

be exploited through these translations to inform those of our Konkani people who are proficient in English about Shenai Goembab, one of Goa's illustrious sons. These booklets are hoped to sow the seed of enquiry into those who may read them to come back and read Shenai Goembab in the original Konkani. This could cultivate an interest in Konkani and our old as well as contemporary literature among the larger diaspora of Konkani speaking people in India and the world. With the majority of Shenai Goembab's works and our Konkani literature in the Devanagari script, the above transition should be possible since in schools all over India Hindi is a compulsory language and children particularly will find it not very difficult having a knowledge of Konkani to branch out into reading Konkani in the Devanagari script. If we are able to do this through these translations then a small part of this concept would have worked and Konkani reading among those who do not reside in Goa would hopefully take off.

The exercise of translating Shenai Goembab into English was not easy. His language was particularly from the old style prevailing at the beginning of the 20th century, tended to be verbose and pedantic as well as containing some words, phrases, idioms and metaphors which have since faded from general use. Thus current dictionaries were found wanting in getting English equivalents for some of the words. However, this problem was solved to a large extent by consultation in which Tanaji-bab Halarnkar, Vice President of the Goa Konkani Akademi has been an invaluable help, not only for his patience with me but also in his commitment to get these translations published. I sincerely acknowledge his help in these translations without which these may not have seen the light of day. I must hasten to add that the above comment on Shenai Goembab's language may sound irreverent and a large part of this view may be due to the author's lack of knowledge of Konkani, not having stayed in Goa but for the last five years. Thus my apologies to Shenai Goembab also and if there are any errors which still remain in the translations then they are to be attributed only to the

author. My sincere thanks go out to Prof Shrimati Kiran Budkuley for her supportive editing of the draft without which this book would not be in the manner as you see it and for helping with many of the phrases, sentences and words for retaining their true meaning and/or emphasis as in the original. Finally, my heartfelt gratitude to Shri Pundalik-bab Naik, President of the Goa Konkani Akademi without whose support and assent there would have been no opportunity for me to take up this work. His enlightened and inclusive approach in supporting this publication, the English translation of a Konkani book is highly commendable.

It is not possible for me to end this but touch upon Shenai Goembab's greatness of thought and vision which to some may be repetition but to the new and contemporary reader, privy to the developments in the late 20th century, will give them an insight into how a man with limited education, mostly self-taught could exhort the children to do their best for themselves, their family and their homeland of Goa by recounting our great Indian culture and its achievements. A large part of his message to children is still valid today. Shenai Goembab's advice to them that Sanskrit as a language is important to learn not only for communication but also to inculcate in oneself a discipline in life is remarkable. And how there could have been a universal language for communication in this world among all living beings talks of a foresight which is dramatic in its scope and possibility. Mind you most of these speeches were delivered much before the advent of the computer in the middle of the 20th century. Towards the end of this century, it was postulated that Sanskrit with its methodical structure and systematic grammar was possibly most suited among the languages of the world to emerge as a software language for computers. Other than this we have seen again in the world of computers the attempt towards a universal language/operating system for acceptance by all computer users of the world a single methodology to use their systems. For Shenai Goembab to position the possibility in the 1920's and 1930's of a universal language for all humanity let alone for all living beings

talks of conceptuality of a higher plane rarely seen in the normal world.

Lastly, to introduce myself as but a tool in this exercise to make known Shenai Goembab to the world is that I am an electronics engineer with a love for languages particularly my mother tongue, Konkani. Having grown up in Kolkata in my formative years, there was no opportunity to know about Konkani and her stalwarts. This was changed when we decided to come to Goa and settle down in 2002 in happy retirement. In mid 2003 at the Kala Academy during the launch of the English translations of Shenai Goembab's works I got a window to peer into his world which set me on this journey in which I have with my humble ability started on the translations of his works. May God give me the grace and the opportunity to do further in the service of Konkani. With this prayer I offer these booklets to the esteemed readers.

Srinivas Kamat

AG 2, Sabnis Palace
Alto Betim, Bardez, Goa 403 521.

CONTENTS

1. On behalf of the Akademi.....

2. Publisher's Note ..... At The Beginning

3. Total List of Shenai Goembab's Speeches - do -

——— Konkani Vidhyarthyank ———

1. For Student Kashinath Bab Sukhtankar 13

2. Is Our Land Backward In Education? 16

3. For The Gomantak Hindu Vidhyarthi Mandal 23

4. For Student Vijaya Bai Talavalikar 34

PUBLISHER'S NOTE

Shenai Goembab from 1920 to 1937 gave approximately twenty speeches to the Bombay Goenkar Hindu Sabha and the Gomantak Hindu Vidhyarthi Mandal. These speeches were like his writings only. From these three have been published, two in the 'Swayamsevak' monthly from Pune and one in our 'Navhe Goy' – a quarterly. The remaining seventeen were with Shenai Goembab, that was my understanding. In his last days of sickness, when I reminded him of these speeches he gave me twelve of the seventeen speeches and said : 'Some of the speeches are not here. These were taken by some members of the audience who were interested in reading them and they have remained with them. But I do not remember correctly the names who took these. We will have to find this out.' But that part of the work, it was not possible for me to do.

From the twelve speeches that Shenai Goembab gave me, three and one out of the two published by the monthly 'Swayamsevak' were those on the same subject and keeping in mind the students have been reproduced in this book.

Apart from this, the total list of Shenai Goembab's remaining speeches as indicated above are given on the next page. These were delivered at the annual Goenkar Hindu Sabha's functions. In that list those of the speeches that are not available with me are marked with a star (*). As stated above, any of those speeches that were taken by anyone for reading and if they have kept these safely, it is our request that these be delivered to us.

Publisher

Sutta Punav, Shaka 1880
August 28, 1958

TOTAL LIST OF SHENAI GOEMBAB'S SPEECHES

These speeches were given at the Goenkar Hindu Sabha. Out of these those that have been marked by a (*) are the ones which some of those in the audience who came for the function had taken for reading. If these are available with anyone it is our request that these be delivered to us for which we would be grateful.

	Topic of the Speeches	Date of Speech
1.	Dr. Shivaram Bab Balwant Shenai Deshpande's Scroll of Honour (Dotor Shivarambab Balwant Shenai Deshpande Hanka Manpatra)	.15-8-1920
2.	Congratulations To Vidhyarthi Kashinath Bab Sukhtankar's (Vidhyarthi Kashinath Bab Sukhtankarak Dhanyavad)	1-8-1921
3.	Is Our Land Backward In Education? (Congratulations to Vidhyarthi Shamba Bab Shankar Shenai Sukhtankar, Dattaram Bab Vaman Shenai Kerkar and Purushottam Bab Mangesh Shenai Lad) Aamchi Bhuin Vidyent Phati Aasa? (Vidhyarthi Shambabab Shankarshenai Sukhtankar, Dattarambab Vamanshenai Kerkar ani Purushottambab Mangeshshenai Lad Hanka Dhanyavad)	20-8-1922
4.	The Genie In The Jaggery Jar (Welcome to Prof. Dharmanand Bab Damodar Shenai Kosambi) (Godachya Buyavantalo Havko. Prof. Dharmanandbab Damodarshenai Kosambi Hanka Yevkar)	27-8-1922

5.	Welcome to Respected Kakasaheb Danayat and Dr Vittal Bab Prabhu Sinari (Bhowmanya Kakasayeb Danayat Vithalbab Prabhu Sinari Hanka Yevkar)	7-1-1923
6.	The Goan Hindu Unity - Conference (Goenkar Hinducho Ekvott - Sammelan)	8-3-1923
7.	Goa's Deluge (Goynchi Butti)	5-8-1923
8. *	The Goan Hindu Unity - Conference (Goenkar Hinducho Ekvott - Sammelan)	1924
9.	Gomantak Hindu Vidhyarthi Mandalak	4-8-1925
10.*	Goenkar Hinduche Dasaryache Ekvott (Sammelan)	7-8-1926
11.	Welcome to Dr. Froylan D'Mel (Dotor Froylan De Mel Hanka Yevkar)	5-4-1928
12.	Welcome to Historian Prof. Pandurang Bab Sakharam Shenai Pissulekar (Itihasmurthi Prof. Pandurangbab Sakharamshenai Pissurlekar Hanka Yevkar)	7-3-1929
13.*	Goenkar Hinduche Dasarayache Ekvott (Sammelan)	12-10-1929
14.	The Pious Memories of Late Vasudev Bab Purushottam Shenai Rajyadhyaksh Mayenkar alias Babasaheb Mayenkar (Sargavasi Vasudevbab Purushottamshenai Rajyadhyakshya Mayekar Mhalyar Babasayeb Mayekar Hancho Pavitra Ugdas)	17-7-1932

15. Congratulations to Student Vijaya Bai Talavalikar 18-8-1932
(Vidhyarthin Vijayabai Talavalikar Hanka Dhanyavad)

16. Welcome to Justice Shivaram Bab Balwant Shenai Deshpande 10-9-1933
(Nyayamurti Shivarambab Balwantshenai Deshpande Hanka Yevkar)

17. Goenkar Hinduche Dasrayache Ekvott (Sammelan) 17-10-1934

18. Welcome to Artist Ramachandra Bab Pandurang Bab Kamat 4-8-1935
(Shilpik Ramachandrabab Pandurangbab Hanka Yevkar)

19.* Welcome to Respected Kashinath Bab Damodar Bab Naik 29-12-1935
(Bhowmanya Kashinathbab Damodarbab Naik Hanka Yevkar)

20.* Welcome to Acharya Ramachandra Bab Shankar Bab Naik and Dr Atmaram Bab Govind Shenai Borkar 11-4-1937
(Acharya Ramachandrabab Shankarbab Naik Ani Dotor Atmarambab Govindshenai Borkar Hanka Yevkar)

1.
Congratulations
To Student Kashinath Bab Sukhtankar
(Vidhyarthi Kashinath Bab Sukhtankarak Dhanyavad)

Our Goenkar *vidhyarthi*[1] Kashinath Bab Sukhtankar while passing this year's Matriculation exam has secured the Jagannath Shankarseth scholarship in the Sanskrit language, and the Goenkar Hindu Sabha has given me the task of expressing our joy, the performance of which personally gives me also, great happiness. The Sanskrit language is the respected mother of our Konkani language. From her womb many children have been born which are spread over the whole of Hindusthan; but the amount of her loving mother's blood that flows through the veins of Konkani, one does not see the same flowing through the other daughter languages. The extent of similarity that the Konkani language has with Sanskrit is also not seen in the other languages. Because of this strong and multi-faceted bond that exists between our mother-tongue (Konkani) and our grandmother-tongue (Sanskrit) we, Goenkars, should have become the primary disciples of the Sanskrit language. But it is a matter of great regret that this has not happened. We, Goenkars, and

1. *vidhyarthi*: student

particularly the Brahmins, who are nearest to the Sanskrit language, have tended to push her aside. This is a matter of shame, one must say. For our grandmother (Sanskrit) we are not outsiders. We have ourselves deliberately made her an outsider. Otherwise today all of us Goenkars would have been in her arms and playing on her lap. Seeing this, the whole of Hindusthan would have been staring at us in wonder! Of how much pride and greatness would that have been! But unfortunately we do not have the passion to inculcate such pride and pursue such greatness. However, sometimes by exception there comes along a Maheshwarbhat, Soyrubhat, Phondubhat or similar such son of Goa who after climbing into the lap of the Sanskrit language would be seen happily playing there. Seeing this, one gets immense satisfaction. The signs and inclination shown by our favourite little student, Kashinath Bab, seem to me to be on the same lines. The blood of the above three Brahmin *pundits*[2] is flowing through the veins of this brilliant student and with hard work I feel that he will in the future be able to become an expert in the Sanskrit language and gain proficiency in it to such an extent that not only in Hindusthan but also in the world he will generate wonder and in this manner add to the fame of Goa. Recently it is true that many of our Goan students are learning the English language and giving in it higher and higher exams; but if you see, their second language is either French or Persian. These latter languages have no relationship with the Goenkars particularly the Brahmins. In this way, just for the sake of passing the exams easily they are buying these relationships. This is not correct. To forget our old links with the noble Sanskrit language are not good signs. We are by our own deeds and actions blunting the sharpness of our intellect. **On the rough whetstone of Pannini's Aasthadhyayi if now itself our students polish their brains keeping their eyes**

2. p*undit*: learned person

open then I need not tell you what great benefit they would earn for themselves and for Goa! Their minds thus sharpened would reach out to newer and newer findings and enable them to earn popularity and fame in the entire world. This is the significance of the Aasthadhyayi. Kashinath Bab, at least you, without following the example of the other Goenkar students have taken up Sanskrit as your second language. With your love for her we can see you moving to become a Sanskrit *pundit* (figuratively, frolicking in her lap). For this it is not only the wonder one feels but it is almost as if you have done us a great favour. Why? Because it is like you are showing our students, a new direction. It is almost like you are opening the doors of the temple of the Sanskrit language to them. Now with the new direction that you have shown, other Goenkar students can follow this path and worship the Sanskrit language and make her richer and happier. The fact that you have already given her great pleasure does not in the least puzzle me. I have no doubt that you will study Sanskrit year after year and gain fame by earning a scholarship while regularly passing your exams with distinction. Even after finishing your studies it is my belief that you will do a deep study of the Sanskrit language like the German linguists and emerge with new findings and thus enhance the name of your motherland and your country. On behalf of the Goenkar Hindu Sabha, I urge you to work diligently keeping the ambition to achieve greatness clearly in front of your eyes. Then only, will you truly achieve greatness.

August 1, 1921.

2.
Are We Backward In Education?
(Aamchi Bhuin Vidyent Phati Aasa?)

Our Goenkar brothers very often torment themselves on the subject that we have become very much backward in education. If you want to say it in Marathi - In the field of education our province has remained very much backward - *Vidyache Babtint Aamcha Prant Purna Magasla Aahe*, is what they would shout themselves hoarse and write in extended prose. If in their lament, there is any amount of truth, we need to assess that and take action to rectify it and in that process, try to find out if truly we have fallen behind in education. If you think about knowledge it has all along been diversely spread and there is no limit to it. In it again there are different facets. Painting, singing, dancing, playing musical instruments are all different facets of knowledge. But in the minds of the people these do not make a dramatic impact and no one considers these as knowledge. Had this not been so, then the names of our elder Goenkars well-versed in these areas of knowledge would have been on everyone's lips. Our Raghuvir Ramnathkar, our Bablo Gansu, our Dattaram Nanodkar, our Babai Senaikar, our Tara, our Baka, our Kesar, these and similar other names are our gods of learning. Which connoisseur or assessor of virtues would not take these names with admiration and pride? But our people, do not consider this as learning, do not consider it as knowledge and do not give them the deserved praise, which we should believe is our misfortune. In their

eyes learning is the written word. He who knows the alphabets, who can write and read, who has given many exams, who knows '*firangi*'[1], who knows English, who knows French, who knows Sanskrit, who knows Latin, who has become literate, who has become a doctor, who knows the Vedas, who tells tales from our ancient texts, who recites the Puranas, who is an astrologer, who gives speeches, who writes bitter-sweet articles in the newspapers, who writes poetry, who writes books, only these are the learned, and in their understanding these are only the literate. Even in this there are variations. In the belief of some, those that know *firangi* fluently are the bigger scholars. Some others believe that he who quotes Kesari and uses flowery and verbose Marathi while speaking and uses it in his writings is the greater scholar. Even if these scholars are of equal merit, in the opinion of their supporters their own man is the true scholar while the other is of no consequence. If you ask a third person, a villager who is not familiar with the alphabets but who has knowledge of his own work, to stand in line with these pseudo-scholars, and ask these two scholars about this third person. Then they would instead of considering him a learned person would call him simply a person from the wild. If the knowledge of the villager if it is a little more, even just an *escudo*[2] in excess, than that of the other two scholars, why is it not considered useful to us? From this you can arrive only at this conclusion and that is, at the present moment you get more respect from learning someone else's language rather than being well versed in your own. The villager does not know *firangi* or Marathi, that is true; but that does not mean he cannot speak or express himself. It is not that he cannot tell others what is going on in his mind. He can speak quite well and fluently his own sweet and pure Konkani, the language that he learnt suckling at his mother's breast. To speak like that may not have been in the fortunes of the two scholars. Apart from that he may have more knowledge on the other matters in this world, compared to the two scholars. If this were true, then what is the difficulty in awarding him

1 *firangi*: Generally Western languages, in this context Portuguese.
2 *escudo*: Portuguese coin used in Goa prior to Liberation.

the title of scholar? Once on the dock of Old Goa, absentmindedly standing in front of the arch, I was lost in thoughts related to the history of the statue of Vasco Da Gama erected there. In the meanwhile, from under the arch emerged a Brahmin from Tiswadi. Just to find out what he had to say about the statue and any local legend associated with it, I purposely asked him - Do you know whose statue this is? He said - It looks like that of a Kannada king. Hearing this reply, I was thunderstruck. For someone who did not know whose statue it was, what could he tell me of its history? After some time a Christian villager wearing a loincloth with a money belt around his middle came out from under the arch. He looked to be also from Tiswadi. I put the same question to him about the statue. He immediately replied - He is the Fisherman King. My dear brothers, with this reply you would have been completely confused. Who is this 'Fisherman King', you may ask? But if you understand this correctly then you will have to give 100 out of 100 to the villager's reply. Do you know why? The Governor or Viceroy of Goa used to be called by the people as the King, in fact they still do that. In the same manner, they would call the King of Portugal as the 'Emperor'. Fisherman King means the Fisherman Governor or Viceroy. Vasco Da Gama had started in 1497 to search for a sea route to India. In 1524 he came back as the Viceroy of India. Then he had the title of *Conde Almirante* or that of an Admiral. The same person, who came as the 'Chief Fisherman' earlier, came again later as Viceroy or the 'King'. Because of this our villagers called him - The Fisherman King. In meaning this may not seem very relevant, but if you analyse it they are very correct. Now you see. The Brahmin was from Tiswadi. The villager was from Tiswadi. The Brahmin is literate. The villager is not. But who knows more history? This is just a sample I have given you like when we take one grain from the pot of rice and pinch it to see if it is cooked. If you squeeze it, you will get to know whether all the rice is cooked or not. Go to any temple, peep into any church, go by boat anywhere, walk by the riverside, stand on the top of the hill, go into the forest or near a waterfall and if you want to know anything about anything

there, you ask an educated man and put the same question at the same place to any illiterate villager. In my mind it is clear, that you will get the correct information from the not-so-educated but expert mariner, the adept boatman, the frightened villager, the noble *mhar*[3], the cobbler *chamar*[4], or some such person. Whenever I go to Goa all the news that I collect is from these kind of people. I am disheartened from those who consider themselves educated, and this is no exaggeration. For those who are educated, knowledge has come to mean only the printed word. They think that they will get it from the Kesari or O Heraldo or one or the other books. They will not drink unlike those that are not educated, the fresh knowledge or water from the stream. Neither do they have the time for all this. Why the sea roars, why the rivers flow, what do the hills tell us, why the bushes sway, why the flowers smile, why the birds sing, why the animals dance, is something that they simply do not pay attention to. Inspite of this they are the literate of the literates; the scholar of scholars; the wisest of the wise. Thus those that have the true knowledge of nature are nudged to one side. Whether he is there or not there, it is the same thing. It makes no difference. He is not a scholar. Nobody asks him anything. Compared to him he who studies a lot is the scholar. If we use this criterion, then all those sages who lived in the period of the Rig Veda would have to be collected among those that are not scholars. If you ponder awhile, what books did these sages read? Which schools did they study in? But the thousand and more *stotras* [5] that are there in the Rig Vedas have been created by them. That is also their first poetry. That is their first book. Before that you could say there was no thinking in this world. At that time there were no slates, no paper, no boards on which you could trace out the alphabets in dust, the practice of exercising and eroding your fingers was also not there! It was all verbal. They would just create poetry and learn it by ear. That is why their learning was called '*shruti*' meaning aural or by

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3. *mhar* : person of lower caste, generally basket weaver.
4. *chamar* : person of lower caste, cobbler
5. *stotras*: sacred hymns

ear. Mitra, Varun, Indra, Agni, Vayu, Samrit, Som, Ashwin, Usha, Saraswati, these and others, they have created from their own basic experiences; they have invoked the gods and goddesses with their refined taste in the format of Vedic hymns and *mantras* [6]. Seeing this poetry the minds of great scholars who have delved through big books are struck dumb in wonder. For a moment they leave this earth and are transported to the skies! This is the power of this knowledge, of this education. How did these sages who never gave any exams acquire this? My dear brothers, for this power to come, for this education to come, rather than reading printed books there is one big and basic book, the Book of Nature, that you have to read. Our old sages used to read this book. It has only two pages. One is the sky above and the other the earth below. These are the two pages which our ancestors wandered upon and read thoroughly, churned this knowledge during the times of the Rig Veda and earned the title of sages. Today our Goenkar brothers, may not be educated as we know it, but while wandering through our fields and our forests, just like our sages of ancient times, they read these two pages. Therefore for those who do not know reading and writing, they have knowledge of other things. That is why even for those who are literate and educated, one should read that basic Big Book of Nature and use that knowledge. We will never progress in the field of knowledge and learning, if our children learn only Marathi, or *firangi* or English and chatter away in these languages. There is nothing to be surprised hearing from our children what someone saw or what someone said, which they would have learnt by rote while reading books. Better is the knowledge that they would get by seeing and finding something new from the Big Book of Nature. When our intelligent children by discovering something new show it to the people of this world, it is only then that we can truly say that we are ahead in education and knowledge. This is one way of looking at things.

Looking at it another way, I do not consider that we are behind in learning and in knowledge. Imagine in your minds our small but beautiful

6. mantras: chants of religious verses/incantations.

land and leaving aside the happenings of the immediate last few years, look back at our history of the last 75 -100 years. In this little period of time, the jewel-like scholars that have come out from the mines of our land are comparable to those from big and powerful Germany. And these scholars in their respective fields are proficient and highly regarded (figuratively, it is almost as if with wearing crowns on their heads, they are dancing in glee and ecstasy in their professions). Of this I have little doubt. Our Bhau Daji Lad, Felipe Neri Xavier, Francisco Luis Gomes, Jose Nicholas Fonseca, Gerson D'Cruz, Rudolf Dalgado, Pauline Dias, Phondu Shastri, Dharmanand Kosambi, Ismael Gracias, these and other scholars have come from our land (figuratively, after having eaten the rice from the fertile soil of our fields) and progressed to great achievement. Then who would say that we are backward in the field of education and knowledge? For such intelligent sons to be born here, the womb of our land must be equally fertile. Even after this if someone says that we are behind in education and knowledge, should we not consider this as a false accusation? Is it not an act of great ingratitude? See even today, in this year's exam our Goan children like Shamba-bab Sukhtankar, Dattaram-bab Kerkar and Purushottam-bab Lad, having passed in flying colours. What example do they give you? Do they show to you that we are backward in education and knowledge? Or does it show that they are nestling comfortably in the lap of education and knowledge? This also shows that in our Motherland, the tradition of seeking education and knowledge is enduring from ancient times; and they are the fruits of this tradition. If this were not so, then these three boys would have just passed their exams in the manner of others. They would not have raised their heads above the other boys or would not have secured the scholarship. The fact that they got high marks and secured the scholarship, clearly shows that we are not behind in the field of education and knowledge. Not only this, we are moving forward in this field day by day. Last year, Kashinath-bab Sukhtankar in getting the scholarship for Sanskrit, brought fame to Goa. This year these three boys with Sankhali's Pandharinath Kamat have earned praiseworthy success in

the temple of Saraswati. In future this trend will continue unchanged. We also believe that the temple of Saraswati will be overfull of our Goan children and they will thus draw to themselves the attention of the world. Therefore, let us not say time and again that we are behind in the field of education and knowledge and thus dampen the enthusiasm of our children. Let us encourage them. Let us praise them. Let us help them to rise further. Just like upon seeing the spark of fire in the dying embers, we would exclaim - 'What is this spark? What use is this for?' We should not become saddened by just the spark but encourage it to kindle. Throw some coir and blow air into it; and in a little while there would be light in the house, in the whole of Goa and then in the whole world. Do not forget to do this. Our Goenkar Hindu Sabha keeping this same principle in mind, last year expressed our joy by commending Kashinath-bab Sukhtankar. In the same manner, this year we are expressing our joy in the achievements of these three students. We very well know that all these three students will advance their learning and earn fame for themselves. I hope that along with the printed book, they would simultaneously study the Big Book of Nature, and discover new things which the people of this world would not be aware of and to their Motherland, meaning Goa, they would bring name and fame is what this gathering hopes from them.

August 20, 1922.

3.
For the Gomantak Hindu Vidhyarthi Mandal (Gomantak Hindu Vidhyarthi Mandalak)

My beloved students, there is no doubt now that on the threshold of embarking on new activity, you will take the first steps towards a new direction, a new ambition. The trend upto now was limited to the objective of running a household of a wife and children. It was enough to learn the letters of the alphabet and then hope to get into service or obtain a government job. The Portuguese and the English for the benefit of their subjects established schools over the last hundred or more years in both Goa and Mumbai at which our Goan students have enrolled to educate themselves almost for almost the same number of years or from inception. In these hundred odd years the attitude of these students was to learn only as much as is required to feed their stomachs or to meet their livelihood needs and certainly not raise their heads to look around at new areas of learning. The big worry for students reaching Mumbai would be to learn the English alphabet and book-keeping. Once one knew these two skills, it was the belief of the people for the last thirty-forty years, that they would, at the least, not starve. Even today the elders in our homes, in their firm belief that the English language should be clear as much as pearls to their younger ones, would ask their grandsons to recite it aloud while walking around in front of them. I was personally curious and amazed when I saw with my own eyes a sixty year old Brahmin lady prodding

daily her twenty five year old son to practice learning the English letters when he happened to be home unemployed for a while. In this manner without putting in much toil; without spending a lot of money and not having the ambition to live a very affluent or prosperous life and as long as your heart would be beating in your body, 95% of our students and their elder's desire would have been to push papers in any office. Out of the remaining five students the majority would become doctors while a few became lawyers. Engineering or other professions would not be preferred by most.

It seems the Goans Hindus and the Christians seem to have a fancy for becoming doctors. Just like Goa needs ayurvedic doctors, we also need allopathic doctors or doctors of Western medicine. When Grant Medical College was inaugurated in Mumbai, the first doctor of Western medicine appointed from the whole of Mumbai, was the well-known Hindu doctor, Dr Bhau Daji Lad. After this famous Goans like Dr Narayan Daji Lad and Dr Anant Chandroba became doctors. Among Christians also Dr Baptist, Dr Gerson Da Cunha, Dr Gama, Dr Nicholas Fonseca, Dr Lisboa, Dr Pinto, Dr Viegas and others also became doctors. Currently if you list out the names of the Goan Hindu and Christian doctors it would become as fat as a *khandi*[1]. Even among our Hindu Goenkars, Dr Sukhtankar, Dr Kalokhe, Dr Kamat, Dr Mayekar, Dr Telang, Dr Bastodkar, Dr Borkar, Dr Karapurkar and others have recently qualified as doctors. Compared to doctors the respect that lawyers get would be a little less. Among Hindu Goenkars practicing English law we have just four: Kerkar, Rangnekar, Bastodkar and Borkar. Among engineers we do not even see a single Goan name. Among painters we see only the name of Ganpat-Bab Lad. If we cast our eye on the

1. *khandi* : the olden day largest measure of weight, equal to twenty maunds. Used here as an adjective - *khanavyan-yedi*, like a *khandi* to emphasise size.

Goa Lyceum, we see the trend of a majority doing the *Premeiro Grau*[2] or the *Segundo Grau*[3] or just some classes of the Lyceum and then joining government service. There not being much of business and industry in Goa, we need not even consider those that who would have joined private service. In Goa, those doing independent business after getting their certificates from the Lyceum would be mainly doctors and then just behind them advocates. From this you can make a simple assumption studying the trend of the last hundred years and that is our Goan students whether they are studying within Goa or outside Goa they would first prefer to get into private service or government service and if not, then only become doctors or become a scholar or a man of letters. Beyond this they would not even look for other professions and even if they did they would not have acceptance or public understanding. 'Our forefathers have not done anything beyond this, then how can we strike out in a new way? What would people say?' These would be the words that obsessed their minds and discouraged them.

About twenty-five years earlier, a village accountant in Goa was fired by the desire to make his sons scholars and thus make them famous. He wanted to teach his sons *firangi* and also English, for which he was prepared to spend as much money as was required. He one day asked me how to organize the education of his sons. In the meanwhile it fell on my ears that one of his sons had the inborn talent of being an artist. Therefore I told him - 'You can teach your sons as much *firangi* as you would like but then this son you should also send him to Mumbai and put him in art classes. This way not only will he become famous but also earn some money.' At this he wrinkled his nose and

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2 *Premeiro Grau*: the preliminary grade of schooling in the Portuguese system followed in Goa.

3 *Segundo Grau*: the next grade of schooling in the Portuguese system followed in Goa prior to the Lyceum

said - 'What? Earn a name? If we send him for becoming an artist, do you know what the whole of Goa would say? Has anyone heard of a Brahmin earning his living from art?' I did not want to argue with him. That village accountant did what he wanted to do. He put this son along with the others to learn English and since he was basically intelligent instead of becoming an artist he became a doctor and it gives me great pleasure to say that he has earned great name in this profession. Inspite of being from a family of *kulkarnis* or village accountants he is still a very good artist. Every year the idol of Lord Ganesh he sculpts himself. He mixes the colours for this himself and does all the decorations for the *makhar*[4] of the Lord. But then the exposure of his talents are limited to only his house or family. There is no way that even a ray of this talent can fall outside the house. The fear is that seeing these rays, if people cast a slur on him? Is this not a shame? This is to only say that if our grandfathers and great grandfathers have not done any particular thing, should we not attempt to do anything different. The fear that the people may not like it is what stops us. That is why even if any of our students has a good voice, he cannot aim to being a singer. If anyone can play the sitar he cannot become a sitar-player. If anyone can draw very well, he cannot become a painter. If someone can fluently and forcefully give discourses on the Vedas, he cannot become a narrator of the *Puranas*[5]. If you think about it, there are many such good professions where our students are proficient, but because of public disapproval they cannot even dream of these. To draw figures on paper (figuratively, draw snails) as a profession has become the great and respected road for them. While traveling on this road, there are some who stumble and fall and even if they scratch their kneecaps, it is no great matter. Meaning that the students without even looking at their strengths and aptitude, happily

4. *makhar*: the raised decorated pedestal or *mantap* put up on festive or religious occasions within which the deity is placed.
5. *Puranas*: old religious texts

choose this path. But, students, with the good fortune of Goa, the jostling and crowding on this road seems little by little becoming less? That is why you students have with very good thought taken steps in a new direction. Your last year's gathering and the examples you have regularly set in the last two three months show strongly your new and beneficial inclinations; that is why I truly believe that you will no longer care the least bit for wrong public sentiment. You will flailing your arms shoo away these old sentiments and with great sincerity change them. Now you will no longer believe that drawing figures on paper (figuratively, draw snails) is the best option in life. And each according to his mind and his aptitude will choose different ways of achieving your goals and in that process bring name and fame not only to yourself but also to Goa and move ahead of everyone in this world.

Students, while attending your last year's gathering, I cannot tell you how happy I felt! Even now when I remember that gathering, I feel ecstatic deep inside me and a great confidence is felt in my being about the brilliant future ahead for Goa. Until last year my understanding was that - 'Getting a Job To Bring Food To The Family' or 'Getting a *Chakri* (Job) To Eat *Bhakri* (Pancake)' - was the only formula cherished by Goans in life. But after attending your gathering, I had to quickly change my belief. I felt sure that hereafter without being held captive by old ideas and prejudices and with your special new attitudes and behaviour, you have decided that you will set an example of showing your brothers in Goa a new and good path to self-sufficiency and independence. In last year s gathering when Gundu-Bab Amonkar and Vaman-Bab Mayekar sitting in the cross-legged manner of singers broke into song with their melodious voices. I cannot tell you how happy I felt sensing that these Brahmin boys had wrung the neck of public prejudice by their actions. Brahmin children sitting in a crowded gathering and singing, *valvo pechun gavche*

(by twisting and pursing their lips), a totally useless activity? How shameful to their families? But these are old sentiments. Pressing underfoot these old biases with great resolve and going ahead to become singers is a good thing that our children did. I believe that if these two boys develop the basic talent that they have in them, there is no doubt that they will become reputed singers. Gundu-Bab's rendition of the *katha*[6] was also very good. His performing the *kirtan*[7] for close to one - one and a half hours with great clarity and without hesitation and without causing boredom to the audience, it must be admitted, is praiseworthy indeed. After seeing Dinkar-Bab Amonkar's *phakana, vinod and halvare*[8], I felt that he would become a noteworthy actor whose comic performances would cause to resound any theater-house with boisterous laughter.

Students, reading your bi-monthly magazine has left a very good impression on my mind. You write the magazine with your hands, this is true; this makes me very happy since with this you have enhanced its value even more than if it were printed. Your essays there carry independent thoughts and the pictures are of independent imagination. Reading is different, observing is different, but instead of becoming captive to someone else's ideas, writing what you feel with truth and conviction is what I could see at many places in your bi-monthly. I can say with confidence, that without getting yoked to the thoughts of others and in the manner of someone who has won over the world of ideas, you would create independent writing. Ramachandra-Bab Naik's skill in writing English pleased me very much. I feel he will become a famous essayist in the future. The talent of painting seems to be inborn in Ramakrishna-Bab

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6. *Katha*: God's story or stories told in verse form.
7. *kirtan*: invocation of the Gods by devotional songs.
8. *phakana, vinod and halvare*: satirical comedy shows, jokes and mimicry

Shirodkar and Vithal-Bab Mayekar. There is no doubt that they will become famous painters. But they need to crush under their feet the prejudices of public opinion. And I have no doubt that they will be able to do this.

My dear students, the manner in which you have shown that you can take charge of the responsibility of showing us our brilliant future has filled us with admiration, to say the least. It would be very good if other students of Goa followed the example that you have set. They should not rush into only one area. Each according to their basic or inborn talent should pursue it with vigour and bring good to himself, his motherland and to the nation. For those who have only the aptitude to pursue a job, they should follow that and work towards success believing that it is best for them. Currently in Goa there is an on-going debate of whether one should take up a job or not, you should not jump into this debate and get washed away. You can call a job by whatever name, you can insult the job and say that it is not worth doing but even then it does not change the job or its content. If we Hindu Goans kick aside government jobs, then our Christian brothers will hold them in high esteem; even if they kick these jobs aside, we will have the Parsis from Mumbai or the Iyer-Iyengars from Madras come and take up these jobs and enjoy success. We will then not have the opportunity to get these jobs. That is why, it is quite surprising to understand what is being smart in refusing these jobs? What is also the fun in refusing these jobs? For running government, anywhere and in any country there is a need to do work. The worker could be either the head of the office or a simple clerk. He could be the head of a big country or the administrator of a small village. Without workers nothing moves. That is why, there is no meaning in saying that one should not take up a job. Do your job well: and if it is work related to the affairs of our country grasp and gain competence in

it. If that is done well and with sincerity then there is a benefit and an opportunity to earn a good name in that. We are the servants of those whose work has come into our hands; we should give them respect and assist them by doing their work; we should not use our temporary authority to harass them; if our workers in the government behave in this manner, then the people will admire them as men-of-God and sing their praise. From this kind of work the country will surely benefit. That is why we should not slander government jobs. Even if you have to do a government job, you have to strive to reach different areas of work in the government. There is no point in pursuing only one area by many which will only be unproductive and in the manner of a ladder breaking down being unable to carry the load, you will thus be rendered immobile both in terms of name and reputation. Every person according to his aptitude should go into different areas of work and operate there. Some can join the military. Some can join the police. Some can become a village administrator. Some can become a treasurer. Some can become an accountant. Some can become administrators. Some can become public prosecutors. Some could become judges. Some can aspire to become a governor. Some can have the ambition of becoming the President of Portugal. In this manner, right from the bottom to the top of the government service ladder and each step of that we can have under our feet so that we can do the maximum good to our people and earn their praise. Therefore we should not be disinterested in doing service. These are also not easily available. In fact getting them is hard and to do the job well and earn name and fame in them you need competence and intellect.

Now that the image of untouchability for those doing a job has been reversed, it is not good that every one should pursue only a job. We should not have a situation of - *Vibhuti Thodi Ani Bava Chada* - Having Less Incense, But More *Sadhus*, or too many people chasing

too less jobs. That is why some persons should assess their ability and aptitude and pursue doing independent work or business. Some should become agriculturists. Some should set up shops. Some should become doctors. Some should become scholars. Some should become engineers. Some should become artists. Some should become weavers. Some should become painters. Some should become singers. Some should play musical instruments. Some should bring out newspapers. Some should set up printing presses. Some should become teachers. Some should become competent in the *shastras*[9]. Some should become astrologers. Some should become expert in the *Vedas*[10]. Some should become authors. Some should become historians. In this manner a thousand people should pursue with passion a thousand businesses or professions with the high ambition of earning a name for themselves and to earn money in it. After this success will not be very far away. Whatever be the work, we should do it with passion and dignity. We should not take up any work in a casual manner. If we do this, then almost daily we will be reminded about our failures.

At this time, I cannot stop without saying a few words about some students from Goa who after having learnt English come looking for jobs here. The capital that they bring with them is only education and a knowledge of accounts. Beyond this, they know precious little. With these skills, it is difficult to find a job currently in Mumbai. In these last twenty - twenty five years, with the advent of the typewriter it is rare for anyone to ask for anything to be written in long-hand. Because of this if anyone wants to get a job quickly in any office, he should be proficient in the twin skills of typewriting and shorthand. For those who become proficient in these skills it may not be necessary to bruise your kneecaps looking for a job month after

9. *shastras*: religious texts
10. *Vedas*: ancient religious texts

month, by imploring one or the other person to get you a job. For our students shorthand may appear to be very complex. But it is not so. To develop enough knowledge and competence in it, to get a job in a commercial office may not take more than six months. To learn it you need not go for classes also. When you have nothing to do, you can pick up Pitman's book and its key and learn it by yourself easily. But you need the desire to learn. Once you know shorthand and typewriting, without putting in much effort you can easily get a job paying Rs. 70-75 a month. But this fact does not register in the minds of our students. They are looking for a comfortable job based on their education and astrological forecasts; but in their fortune it is written that they will wear out their *chappals* and simply hear the negative comments from people. And even after that, if they get a job the salary would not be more than Rs. 30 - 40 and without much hope of it increasing in the future. Coming from Goa to Mumbai and wasting your life on a job getting you Rs. 30 - 40 a month is not of much use. Therefore our students while aspiring for success should plan to enhance their skills and ability. It is not enough to just earn Rs. 30 - 40 a month by just pushing papers and by being proficient in multiplication tables. Each one of us should aim at earning money with integrity and to live a happy life and pursue this path. I have seen some boys who once having got a job fetching them Rs. 30 - 40, they do not apply themselves to increasing their skills day by day. On these measly salaries they tend to live an extravagant life. In the process of going to the cinema and theater through the night they spoil their health. They do not get up from bed even at nine in the morning. And then without a bath because of not getting water, they dress hurriedly and run to the office and take a bath if they remember upon their return home. How will a man like this climb the ladder of success? How will they aspire to get a good salary? How will this person be able to fill his stomach and that of his family? How will they be of

benefit to this country? Even if you get a low paying job in the beginning, you can in your spare time increase your knowledge of English. You could learn typewriting, shorthand and accountancy. You can go to commercial colleges and learn about different areas of business. In this way you can start a business or a factory. But for all this you need a desire to achieve. If that is basically not there, what can anyone do? Our students who are pursuing a life of such lazy habits should change for the sake of themselves and for Goa.

My dear students, I will not take much of your time any longer. I have told you much. Remember all this I told you with love and passion. It's result will hopefully register in your minds and those of your brothers who are in Goa. In that is yours, ours and everybody's well-being.

August 4, 1924.

4.
For Vidhyarthin Vijaya Bai Talavalikar
(Vidhyarthin Vijayabai Talavalikarank)

As an annual function, this year also our Sabha and I take pleasure in expressing our great pride, looking at the laurels that have been won by Goenkar students in the examinations of Mumbai's schools. Respected Shri Sadanand Bab Shiveshwarkar gets deserved praise for getting excellent marks while passing the B.Sc. examinations. I hear that he is likely to get the Tata Education Fund scholarship in Mathematics. There is no doubt that upon getting this scholarship for study in the European universities he will bring fame not only to himself but also to his motherland and spread its name far and wide. It is also a matter of great pleasure that Respected Shri Gajanan Bab Priolkar has passed the B.A. examinations with distinction. In this difficult exam, he has not relinquished his first rank and it is my belief that he will even in the future in the manner of a lizard stick to this tradition and earn fame and renown very quickly. Respected Pandurang Bab Priolkar has secured the first rank among fifteen and a half thousand students who gave the Matriculation Exam. It gives me great joy and happiness to see him symbolically sitting on the decorated wooden seat made by our skilled carpenters from Pilerne with colours of deep red of the '*tambdo gunj*'[1] and embossed with silver flowers. By virtue of this achievement, he has earned the prize of Rs. 50/- instituted by the Goenkar Sabha. I have hopes that he will retain his position on the beautiful seat as he goes into the future. Respected Vijaya Bai Talavalikar having won the prize for Sanskrit in

1. tambdo gunj – the deep red colour paint derived from natural seeds.

the Matriculation exam gives me great happiness and glee, the expression of which I cannot understand in what words I should convey. Our land is tiny, that is true. However, there is no doubt that it is the home of the intellect and that of education. From her womb our land has given birth to numerous bright children. These were all men. Women would rarely come forward. But from the last year new leaves seem to have sprouted – new trends seem to be emerging. Dr Pramila Bai Kapileshwarkar one can say laid the foundation for these trends. Last year our Sabha felicitated her. This was a very good gesture. Our women day by day have started to take strides on the road to learning and education. Women and learning are not at cross purposes. In fact both are feminine. So should women not get an opportunity to come near, touch and experience the Goddess of Learning. Should she always pine in the company of men. For one lady not being allowed to approach another lady to seek knowledge. What a great outrage is this! The reason for this outrage are men and that too of the last two to two and a half thousand years. Before that time the women were very much conscious of their rights. In front of them the cleverness of the men would not work. There was no great difficulty for women to develop strong bonding with the Goddess of Learning. No one obstructed them. In the period of the Rigveda, women would compose '*richas*'[2] and men would sing these. A lady named 'Vishwara Atreyi' is said to have composed the '*stotras*', which were recited at the time of lighting the fire for the '*Darsh-Pournmas Homa*'[3]. Hearing her '*stotras*' Agni, the God of Fire, would be instantly pleased and burn more vigorously. Similarly during the performance of the '*Som-Yagya*'[4] and the '*Atiratri Homa*'[4] some '*stotras*' composed by a lady named Ghosha were recited. This Ghosha was the daughter of a Rajrishi. Of those poetesses mentioned in the Rigveda she was the earliest. Her family was involved in poetry. Her father was Kakshivan and her grandfather and great-grandfather were all poets. Her son was

2. richas – chaste prayer in verse
3. *Darsh-Pournmas Homa*: puja conducted with fire during the new moon-full moon transitions.
4. *Som-yagya* and the *Atiratri Homa*: religious rituals specifically performed during certain times or occasions to propitiate the Gods

also a poet. She has also written numerous '*stotras*'. For a number of years she had remained a spinster. Because she could not get a deserved and equivalent husband, she got married at a late age. Similarly Apala Aatreyi was another learned woman. She contracted some disease and her husband left her. Therefore she started praying to the God of the Gods, Indra who had a great thirst for *somras*[5]. However much you poured it down his throat, he did not feel satisfied. Apala did not have the strength in her to extract *somras*. In her dilemma and pain she had come to him. Extraction of *somras* was not a simple job. It was not like taking out the milk from the coconut or shedding tears from your eyes. The vine of the *somras* had to be held between the teeth and crushed and then the juice had to be extracted. That much strength Apala did not have in her. Even then she would do this and while crushing the vine between her teeth would tell Indra –'O Lord, these '*lhai*'[6], these '*pole*'[7], these curds and these '*gitan*'[8] you mix with the *somras* extracted with my teeth; and that you drink.'[9] Hearing the songs, Indra would get enchanted. Forgetting himself, he would drink thirstily the delicious *somras* freshly crushed between Apala's teeth, mixed with the dribble of her saliva and the *buro*[10] from her mouth. He was happy with her and gave her whatever she asked. In this manner, Apala's suffering reduced after some time and she became good in health and spirit. Similarly, Agastya Rishis's wife, Lopamudra, explained the strength of her poetry to her husband and in this time tested manner gained his affections[11]. From this we can understand how much women were respected in the times of the Rig Veda. But then a time came, from the one previous in which men were not ashamed to sing the songs created by women which were used to invoke very important '*homas*' to Indra and Agni, to that

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5. *somras*: drink of the Gods.
6. *lhai*: beaten and puffed rice.
7. *pole*: sweetmeats
8. *gitan*: songs
9. ऋ ८.८०.२
10. *buro*: dead plaque formed on the teeth.
11. ऋ १.१७९.१-२

of preventing women from even pronouncing the letters 'Om' and 'Hey or O –'. What madness was this!

It can be said that in the times of the Upanishads women had with their learning almost side-tracked and pushed aside the men in their society. Even in the Queen of Learning, Brahmvidya, some women were very proficient. In the assembly of '*pundits*', the women would sit in the midst of the men and debate on issues.

A *rishi*[12] named Yagyavalkya was famous for his knowledge of the Vedas and he had a wife named Maitreyi who was also proficient in Brahmvidya. In that time Yagyavalkya's fame was for his knowledge of Brahma. He was fully conversant of the Brahmvidya. The famous Vedanti King Janak greatly admired him. But once a woman had made him tongue-tied. I was curious about this woman. Her name was Gargi Vachkanvi. It had happened like this. King Janak once organized a sacrifice. To perform this function *pundits* from all corners of the kingdom had assembled. In them elders like Yagyavalkya, Ashval, Aartbhag, Lahyayani, Chakrayan, Kaushitkey, Uhallak Aaruni, Vidagd Shakalya were present and the only woman present was Gargi Vachkanvi. At this time Janak assembled a thousand cows and on the horns of each cow put gold bangles of some eight *tolas*[13] and declared that among those Brahmins that had collected there, those who considered themselves fully knowledgeable of Brahma or fit for the title of Brahmisht could take the cows. The Brahmins were thus put in a dilemna. Whether they were truly Brahmisht or not is what they were unsure about. Therefore they did not have the courage to touch the cows. But Yagyavalkya without any hesitation asked his disciples, to gather and herd the thousand cows. Seeing this act, the other Brahmins were outraged. They started saying – 'Among all of us, how can he alone claim to be Brahmisht?' Ashval bluntly asked Yagyavalkya – 'Are you the only one among us who has the full knowledge of Brahma?' Yagyavalkya replied – 'My

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12. ***Rishi***: sage

13 *tolas*: old measure of weight equal to 10 grams.

compliments to those who have complete knowledge of Brahma. But in reality I wanted all those cows.' With this, the other Brahmins did not want to leave him easily. Like in present times, even in that age one Brahmin could not tolerate another. The other Brahmins thus started arguing and scolding Yagyavalkya. Everyone started asking him questions relating to Brahma with the idea of showing up his ignorance. But they were not successful. For each question Yagyavalkya would give an answer and dumbfound the questioner. Then Vidagd Shakalya brought forward a difficult question in front of him. Yagyavalkya turned the tables on him and insulted him by saying –'Unwise!Idiot!'. After this Gargi Vachkanvi came forward. She was not afraid of the blood-shot eyes of Yagyavalkya. She shot at him first – 'Like in Videha and Kashi when the warriors take up the challenge by lifting the bow, in the same manner I will shoot two questions like arrows at you; please give a considered and thoughtful reply.' Yagyavalkya gave the reply to the questions. But the third time around a question had him perplexed. Gargi asked him in idiomatic language how the different worlds have been woven in the manner of a '*dhoti*'. In a *dhoti* or any cloth the straight and the cross threads which are woven to make the cloth are called in Sanskrit ' ओत् - *Ot*' and ' प्रोत - *Prot*'. Gargi starting from the world of the waters covered the worlds of the wind, the heavens, the 'Gandharvas', the Sun, the Moon, the Stars, the Gods, Indra and Prajapati and asked on which looms have these worlds like a '*dhoti*' have been woven. Yagyavalkya taking the names of different looms concluded by saying that Prajapati's world is woven on the loom of Brahma. Here Brahma is not the four faced Brahmdev who emerged from the navel of Vishnu! He is the 'The One Who Moves And At The Same Time Does Not Move. He Is Near And Also Far. He Is Inside As Well As Outside[14]. While He Is Sitting Itself, He Reaches Afar. While Asleep He Is Moving About Hither and Thither[15]. He Is There But Not There[16]. Like This or

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14: - ओश. ४-५
15: - कठ. २.२१
16: -मुण्डक. २.२.१

Not Like This — *neti neti*[17] —.' Such is the puzzle in the Vedantic world while describing Brahma. At the end the shrewd minded Gargi asked Yagyavalkya – 'Yagyavalkya Bab, on which loom is this world of Brahma woven?' Yagyavalkya could not reply to this. No one has yet given the answer and even in the future there is no certainty of anyone answering this question. In the Vedant perception Brahma means the Supreme Being. There is nothing beyond him. He is the creator. Nothing can create him. After this how could Yagyavalkya respond? He could say nothing? His eyes became red with rage. After finishing searching all the books of learning which was itself an impossible task, Yagyavalkya was getting upset finding no solution and became enraged. Just as he had rebuked Vidagd Shakalya, in the same manner he addressed Gargi – 'Gargi, your knowledge is more than you need. You do not talk any more now. Your head may spring a leak[18]!' This was said with the intention of upsetting Gargi. In the same way as an old grandmother would rebuke the tiny tots addicted to the balls of jaggery in the earthen jar, by telling them with fingers on her lips – 'O children, do not put your hands inside the jar because there is *haavu*[19] sitting inside.' Thus Yagyavalkya told Gargi – 'Gargi Bai, asking such questions in relation to Brahma are undeserving. Your thinking has really crossed all boundaries. Such extreme questions you should not put, my dear lady.' Hearing this Gargi remained quiet. If you analyse this matter, there is no doubt that Yagyavalkya lost and Gargi won. Other than Gargi in the time of the Upanishads, there were two other women who were famous for their education and knowledge. Their names were Vadva and Sulabha. To these three wise women we, Brahmins, have to pay our respects as we would to our own ancestors. Their names are counted with the great savants like Sumantu, Jaimini, Vaishampayan, Pail, Gargya, Goutam in the Aashvlayan Grihyasutrat (3.4.4). From this one can judge how high their ability was considered.

17: *neti neti*. In Sanskrit, this expression is used to signify proving something in logic by exclusion.

18: - गार्गि मातिप्राक्षीर्मा, ते मूर्धा व्यपप्तदनादिष्टदेवताम् बृहदारण्यक

19: *haavu* : fearful genie, used in speech to make children afraid or warn them

Just thinking about the fact that dear Vijaya Bai has taken the example of the ancient and glorious Gargi in learning the Sanskrit language and even getting a prize in it gives me great joy. Sanskrit is written by our children mostly in a casual manner more like a 'bogey' in our nursery rhymes. No one takes her up for study. While taking their second language, they take either Portuguese or French or Marathi. They do this because the languages are easy. On their minds there is then certainly no stress. Among the ancient and the modern, among the live and the dead languages it is said that Sanskrit is the most difficult. Her conjugation and partitioning forms keep changing instant to instant. One needs to admire the courage of the person who takes the challenge of learning the language. Taking the task of such great brilliance on her head, who will not be curious about the courage of Vijaya Bai? With her endeavour to learn the Sanskrit language she has embarked on the voyage of expanding her mind and truly laid the ground for making a beautiful courtyard. You start learning Sanskrit very slowly by first studying Panini's Aasthadyayi. The grammar of Sanskrit is thought to be the beginning for the study of the Vedas.[20] And the grammar of Panini, the Asthadhyayi, until today is incomparable and in the future also there is likely to be nothing near to it. He who studies this grammar well, sharpens his mind in the form of a flashing, polished sword. The Asthadhyayi is equivalent to some kind of a whetstone. He who polishes his mind against this whetsone, gets an intellect that is elegant and radiant. Just like those who go to learn Euclid's Theorems find there is no confusion, the scheme of rules is laid out by standard convention, so also with the Asthadhyayi. Here also step by step you can climb the ladder and reach the next level. It is not that one has to jump from the lowest level to the highest level. To the '*Kri*' कृ '*dhatu*' verb root if we add '*tum*' तुम् , it is true that you get '*kartum*' कर्तुम् . But '*vah*' वह् verb root when added to '*tum*' तुम् does not become '*vahtum*' वहतुम् but becomes '*vodum*' वोडुम् . This '*tum*' तुम् and why it changes to '*dum*' दुम् can be explained with different reasons. This can be easily understood by those who have studied the

20. 'प्रथमं छन्दसामंगमाहुर्व्याकरणं बुधाः' पाणिनिदर्शन सर्व द. संग्रह.

Asthadyayi like Vijaya Bai. This gives them the background in finding their way through the nooks and crannies of grammar of our Konkani language We add to the '*mar*' मार verb root the suffix '*lo*' लो and say '*malla*' माल्ला . We do not say '*marlla*' मारला . To the '*phod*' फोड verb root we add the '*ta*' ता suffix and say '*photta*' फोट्टा . We do not say '*phodta*' फोडता . To the verb root '*mall*' मळ we add the suffix '*ta*' ता and say '*melltta*' मेळटा . We do not say '*melta*' मेळता . Why this happens Vijaya Bai will surely understand? If one studies the Sanskrit grammar well, one need not worry that it would be a waste. Keep this in mind. But I cannot assure that upon studying this grammar one's stomach will become more full than presently or one will get a big bundle of money. By eating grammar one does not satisfy hunger and from the juice in poetry one's thirst does not go away, this has been stated many times by our Sanskrit poets. For this, we should give up our false ideas. Learning is of two kinds. One is for earning wealth and the other is for increasing knowledge. For this other learning one has to sacrifice the urge for earning wealth and get ready to suffer great pain. Even after this, if all the pain one has taken is brought to naught, even then one should not feel regretful.

Respected Vijaya Bai decided to pursue learning Sanskrit and won a prize, this is true. But yesterday, the sixteenth instant, when he of the Magha star riding the Capricornian goat arrived in Mumbai, setting off such sheer noise and thunder in the skies that must have caused her feminine heart, however bold, to palpitate nervously. 'Science!Science!Science!' was the slogan of this commotion. **'Study science and nothing but science.' 'My young friends, the future of India lies in your hands and I wish to suggest that the future of India depends not on the study of the dead and forgotten languages, not on memorizing useless information, but on courageous application of scientific knowledge. As man learns to apply the scientific methods to the problems of everyday life, in that measure he will rise and reach his allotted height. I am not a pessimist.'** What weighty and valuable words are these! They have

been said from having experience. Who will negate them? Did you recognize whose words these are? He is a famous physicist - I call him a scholar with great originality – Sir C V Raman, who upon winning the Nobel Prize in 1930 made the name of our country famous throughout the world. These are his words. It is his opinion that the Sanskrit language is dead and forgotten. With this, is it not that, like other dead languages, Sanskrit also got the thrashing from the words of Sir Raman's? Is it also not like advising our children not to learn it in the future? Sir Raman further adds, 'Within a stipulated time and utilising our discretion, it would be best that some of the libraries of our world are burnt to the ground.' Hearing him one can sense his disgust for the pundit's learning or older and traditional learning. This may be true. But what does he want? **'Originality, a desire to penetrate the secrets of nature and attempt to grasp new knowledge.'** This Nature's balloon or Brahma's Egg i.e. this Brahmand or Universe - the place where we living beings spend our lives, how did this balloon come to be? From what was this made? How was it given name and shape? Our children need to understand this if they are to use this in their work since these are Sir Raman's words. Small children blow bubbles by dipping a tube in soap water. The bubbles grow big and then burst. Will the bubble of this world also burst one day? From this if someone thinks that Sir Raman, without any knowledge of our ancient Vedas and of Maya and Brahma, is involved in a senseless debate {figuratively, like at an all-night wake without any *phov* (beaten rice) or *katli* (slivers of coconut)}, then they are very much mistaken. Neither does he recognize Brahma nor does he know of Maya. He has no time for these old prejudices. For him whatever he can experience through Science that is the Truth. Even for Brahma he may put him in his test-tube, hold it over the burner and after heating for some time, possibly give his opinion. Not otherwise. He dislikes punditry not for nothing. See any of our *shastras*. Take our Vedanta. Take our astrological sciences. Take our casting of the future with astrology. And from that seeking certain fruits or boons by propitiating some of the stars and the planets. Take our medicine sciences. What once our ancient sages have written we believe that all knowledge of

the present, past and future is recorded therein. In that we come across steam-engines, motor-cars and aeroplanes also. There is no need to change any of that. It is not easy to contradict this knowledge. If one does so then he is a sinner, a heretic and an atheist and is lacking in pride for one's heritage. In a manner of speaking, just like frogs dip up and down in the green algae covered ponds, we submerge ourselves in the accumulated knowledge of our elders. We do not see the fount of knowledge inside it and also do not try to cleanse and develop it. We draw up the horoscopes of our children and based on that decide on their marriage alliances. We believe that the cluster of planets affect the ups and downs in the life of our children. In this cluster Mercury - *Budh*, Venus - *Shukr*, Mars - *Mangal*, Jupiter - *Guru*, Dragon's Head – *Rahu*[21], Dragon's Tail - *Ketu*[22] and Saturn - *Shani* planets are taken and then the Sun and the Moon are included by our astrologers. But the rotation of the moons in the orbits of Mars - *Mangal*, Jupiter - *Guru* and Saturn - *Shani* are not taken by them into account. In 1930 the planet Pluto - प्लुत yama was discovered. In the previous century the planet Neptune - *Varun* had been discovered. But our astrologers have still not included these in our '*panchangas*'[23]. Does this mean that there is no impact of these planets on the humans on our planet – Earth? If these planets have no effect on us then why should the planets Venus - *Shukr*, Mars - *Mangal*, Jupiter - *Guru* and Saturn - *Shani* have an effect on us? If so, where is the necessity of these incomplete and half-baked horoscopes? Our Vedantas are also the same. What has been once written by Badrayan, Shankaracharya and Ramanujacharya, we cannot open our mouths against. According to their beliefs the ups and downs in a man's life happen out of his own actions or *karma*. The Gods have nothing to do with it. But when did man perform these *karma*? They say in the previous birth. If so, when

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21. *Rahu*: imaginary planet used in Vedic Indian Astrology ,called Dragon's Head in Western system. Is related to mystery and cruelty
22. *Ketu*: imaginary planet used in Vedic Indian Astrology ,called Dragon's Tail in Western system. Is related to spirituality and spiritual experiences
23. *panchangas*: religious calendar

the world first came into existence and the first man was born, his ups and downs in life were based on which of his *karma* and from which birth? They say – 'For his *karma* in a previous birth and in a previous world.' This is a nice rejoinder from our Vedas. An argument which keeps turning like a wheel. Neither is there a beginning to it or an end. Again, if the wheels of fortune turn only in one direction then where is the necessity to fall at the feet of our Gods? This means that this world is the fruits of our *karma* and work or actions are behind the *karma*. Therefore is it wrong to pay complete obeisance to only *karma* in the words of the great achiever Bhartrihari who had said – 'नमस्तत्कर्मभ्यो विधिरपि न येभ्य : प्रभवति'

In spite of this, many Vedantis and from among them the Late Bal Gangadhar Tilak, in order to maintain the prestige of the Brahma and the Vedanta, has said in 'Gitarahasya' – "Since it is not possible to say from where the Illusion (Maya) based Karma came, it is also not possible to say how Man who is part of it got absorbed in this Karma."

'मायात्मक कर्मच मूळारंभी कोठून आलें हेंच ज्याअर्थी सांगता येत नाही, त्याअर्थी तदंगभूत मनुष्य हा कर्माच्या फेऱ्यांत प्रथम कसा गोविंला गेला हेंहि सांगणें शक्य नाही.'[24]

This is called *punditry* - the practice of being a *pundit*. Sir Raman does not recognize such *punditry*. They are in the manner of a tomcat drinking milk with his eyes shut, thinks that everybody else has also shut his eyes. So also do these *pundits* think that they are the only learned persons while all others are fools. If they say that God created *karma* first then will not the sway of the Vedantas and the Gods, be simultaneously torn to shreds? Will not Gods be the prime source for man's happiness or sadness or his sins and good deeds? On His (God's) head will the pot of the world's failures be broken? Obviously, not. It is only for this reason that the weak pundits of Hindusthan try to build rickety crutches of words to apparently control the all-powerful Gods and batter poor *karma*. They beat it in the manner of taking the rice out from the bran. And then will not the Gods fall

24. Gitarahasya, Pune 1918, Karmavipak, p.263

down quickly. There being no strong foundation under their feet. So how will they be able to stand? Sir Raman has been unable to see the Brahma in our Vedas. But he has seen *karma*. Therefore, speaking a few days ago at the convocation of Dacca University, he said –**'Science is opening out new vistas of thought, creating a new religion, a new philosophy to replace beliefs which are not found on demonstrable truths.'**[25] These are his words, who will fault them? In his Bombay address he told us that –**'Science has given today a new view of the universe we live in; that is the result of the last 200 years labour.'** Who would dare to contest him? We use electric bulbs in our homes, drive around in motorcars and fly in aeroplanes, but even then we leave our minds back in the ancient world. We are still backward by about five hundred years. Like the Goan mouse which has returned from a voyage to Malacca, our thinking has not changed in the least. The naïve mouse it is said used to live near the harbour in a hole in a large saw mill. One day he went into an anchored cargo ship. And seeing the rice bags stacked there, got into one. While gorging himself on the rice, he completely forgot that he had to return to shore. The ship after some time set sail. The mouse remained inside. He reached Cannanore and Kochi. From there with the ship he went to Lanka, then to Malacca and Macao and Timor. In this way after all these halts the ship came back to Goa and the naïve mouse almost as pre-planned returned to his hole. In Konkani we say '*Hundir Malaka Vochun Aaylo*' - The Mouse Went To Malacca And Came Back, this is the same mouse who lived in the old saw mill. By fortune he traveled on these long journeys but they did not leave any impact on his mind. This is also our sorry state. We fly on planes, it is true. But how that heavy metal frame flies just like a fluff of cotton in the air is something few of us understand. The reason for our inability to understand this is that for any matter we do not try to understand it from its roots. That is why Sir Raman tells us – '**Leave your *pundit-ry* and enter the world of material science.**' How valuable are these words? All of us, young and old, truly should carve these words onto our hearts.

25: - The Examiner,13-8-1932,p.358

If we analyse the essence of the speeches of Sir C V Raman and decide to follow that example then we will have to give up the assumed prestige of *punditry* and seek the strength of our education. We do not need the capacity to parrot words and the ability to pass exams by just memorizing books. Whatever we pick up to study, his advice is that we should go deep into it and look for the basics; if you think finely then this whole earth and the sky above, is by itself a great big book. On this earth thousands of *pundits* have been born; but they have not even read the space that is occupied by a seed of mustard in this book. In front of us there is a huge task, what with the field strewn with a huge collection of the written word and also a multitude of problems. Ignoring this we involve ourselves in petty matters and waste our time on limited knowledge or knowledge related only to some areas, like that of the size of a mustard seed! This is something which is not acceptable to Sir Raman. It is not that he is not interested in the knowledge relating to some areas or limited in content, like that of the size of a mustard seed! It is only from that knowledge and by adding more dimensions to it that we become familiar with the more advanced problems. Sir Raman is learned in the basic sciences. At the root of his science is the atom. In one drop of water there are *crores* and *crores* of atoms. Just think then how fine this thing has to be. In English it is called atom. This is a Greek word. It means something that cannot be further divided. Some two thousand years ago the Greek philosophers postulated that this world is created out of these atoms. However in India we had thought about this earlier to the Greeks and even conceived a science for this. This was called *Vaisheshikdarshan*. The theorist for this was Kanad. The meaning of Kanad is the smallest grain or speck. The world he cut finer and finer and made the tiniest specks out of it; that is why possibly he was named Kanad. He called the atom '*Parimandal*' meaning a round object. His thesis on this subject is – '*Nityam Parimandalam*' [26]. This means that the atom cannot cease to exist. It is there always and is permanent. In this manner we can understand that the knowledge of the atom became known to the world some two thousand five hundred years ago.

26: - Vaisheshik,7.1.20

However, the difference was that European scientists never thought of being content with this discovery, holding on to it in a manner of speaking, and decided to investigate the atom further. In the words of Sir Raman, they reached down to the roots. With the concept that the atom cannot be divided as stated by the ancient sages, they did not simply say it by rote and kept quiet. They just took the basic idea and started verifying the truth and falsehood of it. They, in the sense of talking in common language, put the idea in the oven of science, roasted it, crushed its head and powdered it. Then they understood that to call it 'atom' or '*nityam*' may not be correct. It could be broken down further. In that manner it could disappear also. They took the atom from both sides and tore it into small, small pieces. In it they found the heavy nucleus in the centre and around it orbiting were the electrons, the specks of electricity, just like our planets orbiting the sun. Such a tiny atom and so great is its science. This they could find out based on the small idea that we gave them some two thousand five hundred years ago, let us not forget that.

Just like the basic material scientists analysed the atom and broke it down to its composite parts, if the scientists of languages analysed them from the basics, Sir Raman would not be averse to the idea. He is only against the wasteful discourses indulged to show *punditry*. **Reach out for the roots and find out something new, is his advice**. But there is no use of putting words into the fire of scientific method for analysis. The scientific method for language is different. This other scientific method in my meaning is our ears. Through these we have to take the words uttered by all and analyse them delicately and with refinement. Just as the world is made of atoms so also is it full of words. In the Christian religion it is bluntly said - **'In the beginning was the word ..... and the word was God.'**[27] Is the ability of the word bigger? As soon as the atom came into existence, so did the word. There was no delay there. When both were born together there was

27: - John. 1.1

definitely sound. When you hit one hand with the other, there is a '*phat*' sound. Is this not a word? We feel that in this world, we are the only people who can speak. The rest of the world is dumb. But if you see really the whole world speaks. We do not lend our ears to them. That is our foolishness. The hills speak, the plants speak, the rivers speak, the seas speak, the lizards speak, the animals speak. If we see our household things, the grinder speaks, the '*supan*'[28] speaks, the '*ollyo*'[29] speaks. Most of us would have heard the song our women sing while sifting the rice with the '*supans*'. The '*supan*' tells the rice – 'Why were you born? Why did you not die? O, Why were you born? O, Why did you not die?' That is true. The whole of humanity is single mindedly after the rice grains. It is they who boil the rice grains in the morning and in the night and eat them. Why did the poor grains have to be born? When they are raw they laugh and dance, but as soon as they are in the pot they cry! Seeing their misery, we merciless humans sarcastically ask them – 'Do you see? How the ones in the '*supan*' laugh and the ones in the pot cry?' In our garden as dawn breaks, a *bochuddi*[30] comes and sits on the top of a peepul tree. In India we call her the '*bulbul*'. She calls out. She moves about and calls – '*Pik Pik Pik Pikav*.' You will assume there is no meaning in these words? She is unnecessarily calling out like that, we think? That is all the words that she knows? She does not know any other words? Hearing her cries another kind of bird sitting on the mango tree replies to her. The sound of her cries is entirely different. So, is it not that there is a language of the birds? Like humans they may not be able to pronounce clearly the words but then that is not important? The crow does –'*Kaa – Kaa*' that is what we hear. That is why the small children among us call it '*kako*'. But you think that in its vocabulary it has only these words? Just like people they also attend many meetings. The place for these meetings in cities like Mumbai, are mostly on its terraces. The crows get together on the terrace perched from all sides.

28: ***supan*** : winnowing pan.
29: ***ollyo*** : a special kind of basket.
30: ***bochuddi***: the ***bulbul*** bird of India

Just like humans they sit in an orderly manner and conduct their dialogues. All these dialogues you should not think are conducted with the one and only word – '*Ka*'. Some crows get upset during the meeting, they are furious sometimes, they flutter their wings and in the manner of the members of the Viceroy's Assembly boycott the proceedings and walk out. Seeing this there are other crows who try to explain to the upset members and after some time pacify them and bring them back to the assembly which breaks up thereafter. Who will say that all these proceedings are run on only the word '*Ka*'? If you look at it closely you will realize just like humans the vocabulary of crows must also be fairly large. We do not try to understand this which is no fault of the simple crows? To tell you simply, just like the knowledgeable, the innocent in this world also speak in their own basic way. There is no doubt that they all need a language and that language needs to be basically simple and uniform. The heavy pebble which has no knowledge when it hits another pebble you get the sound of the alphabet – ट '*tha*'. In the same manner ask a knowledgeable person to touch his tongue to the roof of his mouth and bring it down and you will get the sound of the alphabet – ट '*tha*'. This is true for all other alphabets. If you look at it finely all the letters and alphabets that man pronounces are all existent in this creation. We believe that Panini got the first fourteen '*sutras*' from Lord Maheshwara. Once Lord Maheshwara started dancing. After finishing his dance Lord Maheshwara is said to have played the '*dumroo*'[31] in his hand fourteen times and at each time one of the '*sutras*' came out. (Sanskrit Shloka of Maheswara)

२२ - माहेश्वरराणि सूत्राणि :- येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।
कृतस्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ।
नृत्यावसाने नटराजराजो ननाद ढक्कां न व पंच वारान् ।
उद्धर्तुकाम : सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ।
शब्देंदुशेखरे:

31: *dumroo* Shiva or Maheswara's drum, shaped like an hourglass with two sounding membranes on opposite sides struck by beads anchored to the centre of the drum by leather thongs. Held in Shiva's right hand and sounded by shaking the hand.

Whatever sounds resound in this world can be woven with these fourteen '*sutras*'.

अ, अि, अु, ऋ, ऌ, अे, ओ, अै, औ, ह, य, व, र, ल, ञ, म, ङ, ण, न, झ, भ, घ, ढ, ध, ज, ब, ग, ड, द, ख, फ, छ, ठ, थ, च, ट, त, क, प, श, ष, स, ह,

.with these we have 43 sounds and those who are not in the knowledge of these are going to be in great confusion. It is only this that remains after filtering out the juice from poetry and stories. which is a test of the intellect and experiences. which those of us that are knowledgeable pronounce with our mouths. while the rest of the world that we consider ignorant can also do in their own way. If we get this much of a basis. then why do we not get the proof of one uniform language for this entire creation? If this proof is found out by our Respected Vijaya Bai then it is not that it would not be unacceptable to Sir Raman also. He would possibly be overjoyed and praise her and at that time the immense pride we, Goenkars. would feel in her achievements would be beyond words. He probably would have said to Vijaya Bai – '**My speech in Mumbai may not have pleased you. That you have understood the real meaning of that speech is something that is very good. The very thing that I had wanted you have done. You have reached out to the basics. You have learnt Panini's Aasthadyayi, Katyayan's Vartikan, Patanjali's Mahabhashya and your very own famous Goenkar Brahmin Mahamahopadhyay Bhattoji Dixit's Sidhantkoumudi. You have made very good use of all your learning. Congratulations! Congratulations to you once again!**'

By applying their minds to basic sciences if scientists like Sir Raman can see the antics of the atom which is a ten million times finer and smaller than a rash boil. then why should not Vijaya Bai applying herself to the grammar of the Sanskrit language. find out and see the basic root of the common and uniform language for our entire creation? Once this root is known to them then they have a method to understand the basic language of all creation? Just as the atom is the building block for all that has been created in this wide world then why should we not assume that from

such basic roots of sounds, have evolved the different languages of this world? By not going back in limitless time when this earth was created and doing a study on the languages just from the evolution of man on this planet, we will be doing ourselves a disservice? Man has appeared on this planet only for approximately the last 300,000 years. That he has used language since his birth, there is no doubt. Therefore in order to find out how that language of his has evolved and advanced over time and what different shapes it took, do we not need to go to the basics? Who will say that there is no merit in doing this work? He who embarks on this work we can say has no better tool than the benefit of the knowledge of Sanskrit grammar. The benefit that one would get from the fine analysis of the grammar of the Sanskrit language one would not get by analysing any of the living or dead languages in this world. The sacred knowledge that Sanskrit grammar provides is such that after studying it the people of Europe have derived knowledge on who they are, what were their basic roots, their lineage and where they came from. Now the Europeans by considering themselves: 'Aryan, Aryan', brag about it more than even us. But who will consider them ignorant for this? This is true since Europeans and among them particularly the Germans deserve this term. In Germany, they have more Sanskrit *pundits* than even in India. And they are not just parroting the language. They have gone to the roots of the Sanskrit language and seen its basis. Whatever our *pundits* cannot understand sometimes the German *pundits* are able to quickly find a solution. This itself is the powerful evidence of the true blood which flows through their veins.

After studying Sanskrit grammar the pundits of Europe compiled a science of languages. They have started thinking that there must be a basic language which is the mother of all the old languages like Sanskrit, Zend[32], Greek and Latin. They are now involved in finding this basic language.

32: Zend : ancient language of the Zoroastrians.

If Vijaya Bai pursues her study of Sanskrit grammar with zeal then it may be easier for her to get into and pursue this contemporary research. A woman like her getting a prize for Sanskrit in her Matriculation examination has given me great joy and also the zeal for speaking for such a long time. I desire that she should bring further name and fame to Goa and earn for herself the reputation of Gargi Vachkanvi of Goa.

An Outline of the Translator

Shri. Srinivas Kamat is an Electronics Engineer (B.Tech) and then did his export management, from some of the premier institutes in India. Having been in service in his profession in various Central, State and MNC Cos. he retired in 2002 and decided to settle down permanently in Goa. Having spent his early years in Kolkata, he has lived in various parts of India serving in different assignments and travels connected with his work as an engineer and management professional. His love for languages, with the ability to speak fluent Bengali among other languages, and the fact that circumstances had kept him away from Goa and his mother tongue, Konkani, he is now devoting his time, among other things, to translation of Konkani literature into English.

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